



MEDICAL

NEWS-PAPER;

OR,



THE DOCTOR

AND

THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and take away their PAINS.—ECCLES. xxxviii. 4, 7.

VOL. I.

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No. 7.

THE PREACHER.—No. III.

ROMANS, 3, 16.

“Destruction and misery are in their ways, and the way of peace have they not known.”

In our last we described two destructive ways;—the ways of kings and doctors. We now come to the third;—the way of priests, or such as are called ministers.

Allowing these destructive ways of kings and doctors should continue for ages, were the men called the ministers of God to administer consolation to the dying, and comfort to such as mourn the loss of their friends, the case would be tolerable; but for men called the *ambassadors of peace*, to come forward, and work destruction more dreadful than the others, or declare God will do it, is what no rational man can be reconciled unto.

Destructive religion, seems a contradiction in terms, and what men ought not to expect.

Multitudes, called ministers of Christ, have made the greatest havoc among mankind;—they have been “grievous wolves, not sparing the flock.”

We need not go back to the idolatrous priests, who represented the Gods as angry, and who authorized their priests to slay thousands, or to destroy the children, or offer them a sacrifice to *Moloch*, in the valley of the sons of Hinnom.

Who will say the religious way of the priests of Hindostan is not destructive? There, to be remarkably religious, when a great man dies, his wife or wives, throw themselves on the fire where their husbands are burnt, and die in the flames, that heaven may be theirs in the end, as a reward for

their attachment to their husbands, and readiness to part with life, at the call of *Brama*, or some other God of destruction.

Look at the destructive way of the Egyptian priests, who teach the people that crocodiles are gods, and that if they enter their houses, and carry off a child to devour, it is only the sooner to convey the child to paradise, to be blest for ever.

The inhuman butcheries, carried on by the bishops of Rome, the court of inquisition, the cardinals, the jesuits and monks, prove their religious ways destructive to the human race, in every sense of the word. Who can behold the destructive ways of the jesuits in South America, and be silent! How many millions of the innocent natives were destroyed by these pretended friends of the innocent Jesus, who came not to destroy men's lives, and all this under the pretence of that religion, which declares “peace on earth, and good will towards men.”

This same destruction, called religion, has been proclaimed and practiced in all countries called *protestants*, in a greater or less degree down to the present time. Witness the destruction caused by bishop Bonner of England, and many others for ages past. How many innocent men, women, and children have been destroyed, because they were not religious, that is, because they were peaceable, would not kill heretics, nor worship as the king and bishop commanded.

This same destruction has been practiced in our own country. Once in Virginia, a law was made, that if a man did not believe in the Trinity, his goods should be confiscated, his children put into orthodox hands, and he

suffer three years imprisonment. If any man for three months from the birth of his child, neglected baptism to it, he must pay a fine of two hundred weight of tobacco.

In New England, things ran high and fast in this destructive way. The baptists, by religious people, were whipped, banished, imprisoned, and shut out of their meeting-house. The quakers were banished and hung, with many others in Salem supposed to be witches.

“Ah, (says a modern moderate man, whose way is destructive) those cruel, those destructive ways, under the name of religion, are now at an end, in this country, and in a great measure in other parts of the world.” This is by no means the case. Men of understanding, have established a government, which forbids this kind of destruction, or the same would rage now. Priests cannot now destroy. There is now no law for *Calvin* to burn *Servetus* as an heretic, nor can *John Rogers* sentence *Joan Boker* to the flames for heresy; but this same kind of ministers, insist on the way of destruction to this moment. We will not destroy you, we would save you if in our power, but our God will destroy you eternally. You must be doomed to endless misery for not being one of the elect, or for not working your passage to heaven.

Look at sermons now printed! Behold *Dr. Griffin* looking over the brim of the bottomless pit, and taking a peep at the damned in hell, under the controul of “his satanick majesty,” as *Dr. Baldwin* once called the devil. We have frequent opportunities of seeing large congregations feasted with discour-

ses on eternal misery, "dying the death which never dies," as they term it.

It is not uncommon to see a young stripling denouncing endless destruction on all who are not pleased with his public abuse, under the name of the gospel of peace. I was told that a young man at a camp-meeting, in prayer, expressed himself in words to this amount: "Lord we wish you to convert all you can at this meeting, and all who will not repent, Lord, take them by the nape of the neck, and shake them over hell, till they scream like racoons."

Various plans have been laid to make this destructive way, sit easy on the minds of mankind; but all have failed, as destruction shall have an end. Calvin said men would be destroyed to the praise and glory of God's vindictive justice. Arminius said they would be destroyed because they did not believe, and endure to the end. Some say men will be destroyed for not believing in the trinity, and others say, such as believe ALL will be saved, must be destroyed, or made miserable for such a belief.

The abominable doctrine of endless misery appeared so bad, and eternal salvation for all so much better than had been generally believed, some thought to steer a middle course, and make destruction complete at once. Mr. Taylor of Norwich (England) and Elias Smith of Portsmouth (N. H.) came forward and told the world, that all who died in unbelief, would be raised at last, and then struck out of being. This pleased many who hated endless misery, and did not believe in the salvation of all men. Many thousands embraced this, and hold to it to the present time. Some of the Christian preachers have renounced it, and preach endless misery, as a more popular doctrine than the other.

The last end of this way of destruction, is that held by those Universalists who call themselves Restorationists. They teach that some will go to hell awhile to be punished, or damned a little, and then come out and go to heaven. If this is true, such will sing, if singing they do, unto us who have suffered, been punished, and are now clear, to be destroyed no more. How will this sound with,—"unto him that loved us and washed us from our sins in his own blood?" Just as it sounds now.

It is quite a curiosity to see all these different people, in this way of destruction, and misery, meet in union; for prayer, and at the same time to see one who disowns this destructive way, looking on, not allowed to speak, but even blamed for writing his own mind on the subject.

How has my heart been pained to see two of these destructive ways, applied to one man. The sick man has been bled, had his head shaved and blistered, his mouth and tongue is black with mercury, and he near the close of life. In this condition, the minister of destruction stands by his bed-side, saying, if you do not believe, your soul will soon be conveyed by the devil to the regions of eternal misery, there to remain forever! Poor consolation for a dying man, and all some receive.

In our next we shall notice the way of peace, which such have not known.

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"You use one kind of medicine in all cases."

This is a common objection brought against the medicine I use for the sick. Is this charge true? It is in part; though not in every sense. If by the word *medicine*, all vegetables good for the sick is meant, the charge is true. If the objectors by *medicine*, mean one plant, root, or bark, this is not true. By the word *medicine*, I mean all calculated to do good to the sick. When we use the word *food*, or *vituals*, we do not mean bread or meat, but all the variety designed for the relief of the hungry. So in the use of the word *medicine*. It is true that disease is so near a unit, that what will remove one complaint, will remove almost all inward complaints.

People are not at all surprised to find that the sun while melting the snow, is dissolving the ice, taking the frost out of the ground, trees, and rocks, and at the same time giving light, heat, and pleasure to the inhabitants of the earth, and warming all within its influence. The same kind of fire which warms the room, warms its inhabitants, roasts, bakes, fries, or boils the food.

The doctors, who frequently make this objection, are the men who do the same thing. In almost all cases, where I am acquainted, they use about the same thing. Calomel and jallup, salts, squills, physic, blistering, bleed-

ing, searons, and issues, or going to the country, or the southward for health. These are the main things used for old or young. Sometimes is added laudinum, paragoric, or tobacco tea, as the last resort, before death takes possession of the sick and distressed.

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Extract of a letter.

"Persons who belong to the regular standing order, try to ridicule the idea, that it is impossible that you should know any thing about medicine. How can you know any thing say they, having never studied anatomy. How much do the regular doctors to cure a fever, a cholic, a pain in the side, by looking on a few dry bones? Their practice is, when called to a sick man in a fever, first to bleed, then puke with tartar emetic,—one if not two blisters, then follows a dose of calomel and jalup; and if nothing more, that is enough to make the most robust man take his bed. The next thing they give is antimonial wine to create a nausea, and leave a few nitre powders. The sick person after this treatment is generally worse; and then follows a course of mercury, and this is given till the person sinks and dies, or till the doctor says he cannot recover, and leaves him to die. In some cases the person recovers in a measure, but often never recovers his health again, but lingers out a miserable life, and then it is laid to the very bad fever.

I believe you will make as great a revolution in the practice of medicine, as you did with the clergy a few years ago. If Thompson had managed his business as he ought to have done, he might now have been riding in his coach; but it has been his misfortune to quarrel with his friends, and never will be a useful man on account of his bad temper, and odd whims."

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TO THE DOCTORS, No. I.

Gentlemen,—The present state of the people, your situation and mine, makes it necessary to address you in this public manner.

From all I can learn, there are four classes of doctors for me to notice.

1st.—Those who say nothing publicly respecting the medicine I administer to the sick. These perhaps may be like the men appointed to write an epitaph on a man's grave-stone, whose character they did not wish to be made public. They wrote, "*SILENCE is WISDOM.*"

2nd.—A second class speak well of it, and do not hesitate publicly to pronounce it good, and a great benefit to the sick.

3rd.—The third class speak well of it, when in company with such as are in favor with it; but when among such as are opposed to it, they use all their influence to set people against it, and say, "he will kill you, do not take such medicine, you are ruined if you do, &c."

4th.—The fourth class give their general voice against it, and either ignorantly or wickedly, or both, declare that such medicine is bad, and that no one can be benefited by it, and "if he attends you, I will do no more." They say, "How does he know, having never studied anatomy nor medicine." Like some of ancient times who said, "Whence hath this man these things, having never known letters?"

Ye are many, I am but one. You say my mode of practice is wrong. I say yours is wrong. The only way to decide this is, to lay both before the public, and let them judge. You may appoint some one to make the best possible defence in favor of administering poison to the sick, and I will take the other side, and shew the bad consequences resulting from the administration of poison, from your own books;—and the good arising from administering such vegetables as are designed for the relief of the sick and distressed.

EDITOR.

S. THOMPSON'S PATENT.

Mr. Thompson has proclaimed himself the original discoverer of the medical virtues of the *lobelia inflata*, cayenne pepper, and what he calls his rheumatic drops, &c. We shall prove that the *lobelia* has been known as a medicine from the days of *Linus*, that *cayenne* has been known as a medicine nearly one hundred years, and that another person, and not himself had the knowledge of the *rheumatic drops* he obtained a patent for, and communicated that knowledge to him.

OBITUARY.

When a good friend dies, it is customary to have his virtues shine, full drawn, in the newspapers, to relieve the sadness which the notice of his death must occasion. My uncle David—peace to his bones—lies on the hill. He had many peculiarities, which gained him admirers, and was peculiarly fortunate in living and dying a *bachelor*. A great smoker he was; and when he betook him to his favorite business, each corner of his mouth held a segar, and he sat "god of the mists himself had made." His virtues and failings we will let rest beside him, and only let the world know how he made his exit.

When taken sick, a doctor was soon called, and from that minute he doubled his pace to

the narrow house. He took pills, sudorific, and soporific; he kept growing worse, till it was concluded to have four physicians. They were called, and sat in judgment over him, and at last went to execution.

The first question put to him, was, "Allow me to phlebotomize you, sir?"

The old man, looking up, and giving a knowing smile, replied, "Oh yes, in my younger days, I was called pretty good bottom; but now, I fear it is almost over with me."

"You misapprehend me," cries Esculapius; "permit me to extract a little blood from your system."

Uncle David assured him, his brain distracted him a little, but not his blood that he knew of.

The learned Doctor condescended once more to put the question; and bending to the understanding of his patient, said, "I wish to insert the extreme point of my lancet into your vein, and, the puncture made, the blood flowing, will be beneficial."

My uncle was a great mineralogist, and this he thought touching on his favorite science. "What, sir, pumpkins to be dug in veins! No, sir, you have your veins of gold, and of silver, and of iron, and of brass; they are in the earth; but vegetation vegetates on the earth, and pumpkins are found only there, tied by their vines, so that they s'hant roll away."

Esculapius went to his brethren of the pill and syringe, and sadly reported, that there was no longer hope. But, ah! there was a division in the council; one thought the disorder lay in the head, another in the stomach, a third in the chest, and a fourth thought a similar case never was found in the bills of mortality, and proposed stopping up all the apertures of the body, to prevent the breath escaping before the crisis was over. He being the oldest, his advice was followed; and how uncle David died I can't see, for his whole body was tight shut.

Two days after he was under the sod, four raps at the door were heard, in quick succession, and four long doctors' bills stared me in the face, which all that is left to me by my lamented relative's last will and testament (with Katy Haines' permission) won't pay! So I must lose my uncle, and my money—and both by the doctors. Albany Microscope.

LEAD, FOR MEDICINE

Dr. Thacher, in his Dispensatory, Page 306, says, "It is obtained in various processes from the ore dug from the earth. Its effects on the body are emaciation, violent colics, paralysis, tremors, contractions of the limbs, as they generally come on gradually, the cause is sometimes overlooked, until it be too

late. Poisoning from lead is occasioned, either from liquors becoming impregnated with it, by being improperly kept in vessels lined with that metal, or to which lead has been criminally added to correct its acidity, or among manufacturers, who work much with lead, as painters and plumbers, and who are not sufficiently attentive to avoid swallowing it. The only effectual antidotes to this insidious poison, are antimonial emetics; and after them, the internal use of liver of sulphur, together with vegetable oils, both internally and externally, should be liberally continued. For the medicinal virtues of lead, see its several preparations.

The preparations of lead, possessing what is here called "medicinal virtues," are, white oxide of lead. Red oxide of lead. Semi-vestrified oxide of lead, Acetite of lead, or sugar of lead. Water of acetated letharge, or extract of lead.

From this description of lead, what man is there on earth, who can think that such a poison can possess "medical virtues." The writer says, it produces violent *cholics*, and that it is criminally added to take away acidity, &c. That it is an insidious poison, &c. Let the candid ask if such a poison can be useful to the human body, when applied under the name of medicine.

PENNY-ROYAL.

The excellencies of this very common herb are but little known, in this country; though the greater part of people keep it in their houses.

Culpeper, who wrote upon herbs about one hundred and forty years ago, gives a very extensive account of the properties of it.

The following is from his writings. This herb is under *Venus*. *Dioscorides* says, that penny-royal makes thin, tough phlegm, warms the coldness of any part where it is applied; and digests raw and corrupted matter. Being mixed with honey and salt, it drives the cold from the lungs and bowels. Drunk with wine, it helps such as are bitten or stung with venomous insects or beasts. Applied to the nostrils, with vinegar, it revives those who are subject to fainting and swoonings. Being dried and burnt, it strengthens the gums. It is good for the gout; being applied to the part affected, until it becomes red. Applied in a plaister, it takes away spots or marks on the face. The decoction helps the itch, by being washed with the same.

The green herb bruised and put into vinegar, cleanses foul ulcers, and takes away the marks of bruises and blows about the eyes and discolourings of the face by fire. Boiled in vine with salt and honey, it helps the toothache. It helps the cold in the joints, takes away the pain, and warms the cold part by be-

ng bound on, after bathing or sweating in an hot-house, or any other way to remove the cold.

Pliny adds, that penny-royal and mint together helps faintings or swoonings, being put into vinegar and applied to the nostrils or put into the mouth. It easeth the head-ache, and pains of the breast and bowels, and prevents the gnawing of the stomach, and inward pains. Being given in wine, it helps the falling sickness. It helps cramps or convulsions of the sinews, being applied with honey, salt and vinegar.

It is good for a cough, being boiled in milk and drunk freely. *Mathiolus* says, the tea of it being drunk, helps the jaundice and dropsy, and all pains of the head and sinews caused by cold. It also helps to clear and quicken the eye-sight. Applied with barley meal, is good for burns. Put into the ears it removes pains caused by cold.

Dr. Thacher says it is good in hysteric and other female complaints. Dr. Withering observes, that the pressed juice of penny-royal, with a little sugar, is an excellent medicine in the whooping cough.

I have always found it an excellent herb, which may be safely used in all cases of cold and obstructions, for old or young, male or female.

Conversation between a mechanic, and the editor.

Mechanic. Sir, I have read several numbers of your paper with attention, surprise, disgust, and pleasure, and now wish for some conversation upon some things contained in the several numbers.

Editor. What has caused all this variety of exercise, in reading the numbers of the medical Newspaper?

Mechanic. I was surprised to find that our regular doctors had for years been giving *poison* to the sick instead of medicine calculated to heal. I was disgusted at such conduct. How many thousands of dollars must have been paid for that which if taken by a well man, would have ruined him; and besides this, how many thousands of valuable lives have been thrown away, in consequence of taking things which a well man could not endure.

I was pleased to find one man willing to come forward and expose these ruinous things to the world.

Surely no one thing can be of more consequence to the present generation.

Editor. It was not, and is not now a pleasing task to communicate these things to the public; and nothing but a sense of duty to my countrymen, would have induced me to engage such an host on the popular side. When the first number of my paper was published, I had but six subscribers, though I printed nine hundred, and each number the same. My subscribers have now increased to nearly enough to defray the expences one year.

Mechanic. I think we are in a bad situation, not only on account of the various kinds of poison given us and our children when sick, but in consequence of the great price we must give our regular doctors, if we employ them. It does not appear to me right, for them to set their own prices, and each one be obliged to pay what they say. For instance, one dollar and fifty cents for a visit, and if called up in the night six dollars; and putting a woman to bed, from fifteen to twenty dollars. These things come hard on the common people. What shall be done in such a case as this? If we employ them we must pay them their price.

Editor. The only way I know of is, that which has been done many times in ages past. When the privileged class charged too high for governing what they called the people, they took the government into their own hands, and ruled themselves. This is what the Americans did, nearly fifty years ago; they told George the third his price was too high, and his ruling too hard, and threw off his fatherly care, and set up for themselves. The consequence is, we have government now at our own price. Some of the mechanics in this city, once, as I am told, agreed that they would not work unless people would give them what they had agreed upon. Other

mechanics came in, and worked for a smaller price; this soon brought the others down to a proper medium. It is said that in Salem, not long ago, the doctors agreed not to attend to the above business under nine dollars, instead of seven, the former price. Some spirited women determined not to submit to this price, and sent for a doctor from the country, who attended for five dollars. This soon brought the others to the old price. The only way I know of, is for you to let the country physicians know how you are used, and invite them into the city, promise them encouragement, if they will work on reasonable terms. This will soon bring the doctors bills on a level with others who serve the public.

Mechanic. I think such a plan must have a good effect, and I shall use my influence to have it put in operation.

ENVY AND DETRACTION.

There is an odious spirit in many Persons, who are better pleased to detect a fault, than to commend a virtue.

The worthiest People are most injured by slanderers; as we usually find that to be the best fruit, which the birds have pecked at.

It is a folly for an eminent Man to think of escaping censure, and a weakness to be affected with it. Fab. Maximus said, He was a greater coward that was afraid of reproach, than he that fled from his enemies.

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